carries a multitude of forms, or in a status of the
Infinite supporting a kinesis of the Infinite, or
in an infinite Oneness expressing itself in a
multiplicity of beings and aspects and powers and
movements, for they are beings and aspects and
powers and movements of the **One.** A world-
creation on this basis is a perfectly natural and
normal and inevitable movement which in itself
raises no problem, since it is exactly what one must
-expect in an action of the Infinite. All the
intellectual problem and difficulty is raised by the
finite reason cutting, separating, opposing the
power of the Infinite to its being, its kinesis to
its status, its natural multiplicity to its essential
oneness, segmenting self, opposing Spirit to Nature.
To understand truly the world-process of the
Infinite and the Time-process of the Eternal, the
consciousness must pass beyond this finite reason
•and the finite sense to a larger reason and spiritual
.sense in touch with the consciousness of the
Infinite and responsive to the logic of the Infinite
which is the very logic of being itself and arises
inevitably from its self-operation of its own realities,
a logic whose sequences are not the

steps of thought
but the steps of existence.

But what has been thus described, it may be
said, is only a cosmic consciousness and there is the
Absolute: the Absolute cannot be limited; since
universe and individual limit and divide the
Absolute, they must be unreal. It is self-evident
indeed that the Absolute cannot be limited; it can